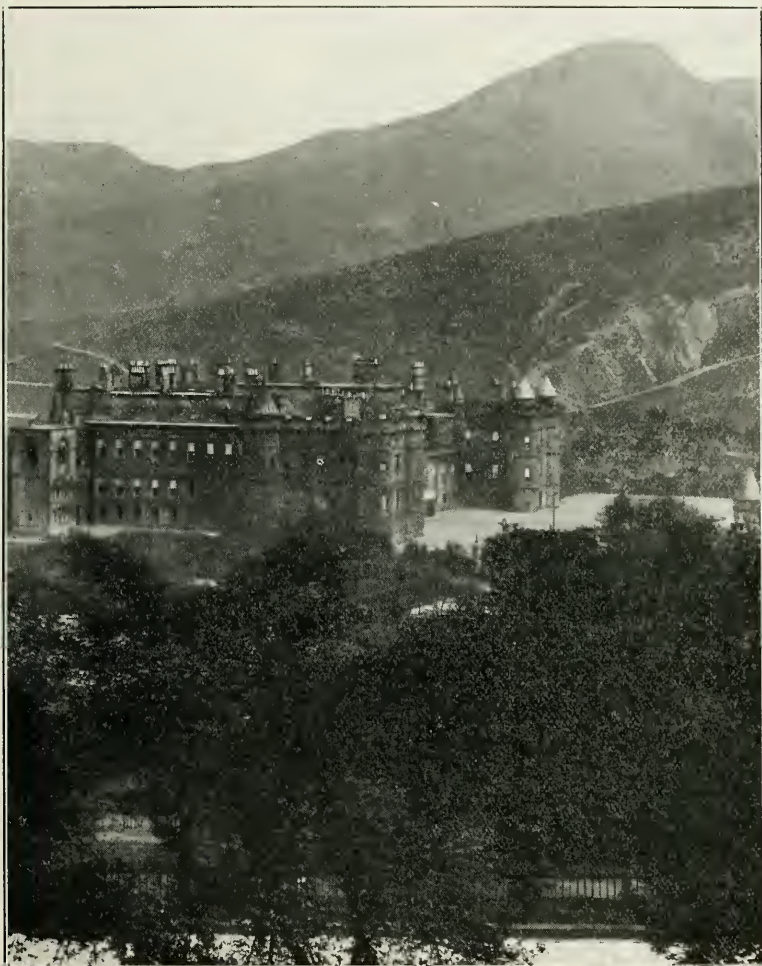


Millennial Star



Courtesy L.M.S. Rly.

Palace of Holyrood House, Edinburgh

Ninety-seven years ago the Gospel was brought to Scotland
(See article page 21)



Salt Lake Tribune Photo

SALT LAKE CITY AT YULETIDE

Reaching the *Millennial Star* office in the past week was the above night view of Salt Lake City's Main Street, taken during the recent Christmas season. Brigham Young Monument is seen in the foreground. The entire City, appropriately decorated with evergreen trees and coloured lights during this season of the year which is usually accompanied by several inches of newly fallen snow, is made outstandingly beautiful. Other cities in Western America are similarly decorated.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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"And Jesus came and spake unto them saying . . . Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you."—Matthew 28: 18-20.

CONTENTS

	Page
EDITORIAL—	
The Story of the <i>Star</i> by Richard R. Lyman	24
CHURCH FEATURES—	
Fourfold Culture by Elder Nephi Jensen	18
What is the Way of Life? by Dr. Thomas L. Martin	22
SPECIAL FEATURES—	
Scotland hears the Gospel by Elder A. Z. Richards, Jr.	21
Mother and Son in the Mission Field	29
The End of the Contest	30
Leeds and Hull District Conferences	31
Bristol District Conference	29
Liverpool District Conference	30
DEPARTMENTS—	
News of the Church in the World	30
Of Current Interest	31
From the Mission Field	32

THIS WEEK'S COVER—

Completing the royal mile beginning at Edinburgh Castle, having passed St. Giles's Church and other places prominent in the history of Northern Britain, one finds himself at the Palace of Holyrood House. Originally an abbey, it was founded by David I in 1128, having the present modern portion added during the reign of Charles II by Robert Milne, following the designs of Sir William Bruce, of Kinross. A view of the Palace showing its location below Arthur's Seat is seen on the cover. This summit is also known among members of the Church in Scotland as "Pratt's Hill." Apostle Orson Pratt, at one time when facing discouragement, ascended the hill and in its seclusion and silence offered a prayer for success in the task of gaining converts to the True Church. Soon after, when he completed his missionary labours in Scotland, there were more than 200 members in Edinburgh alone.

FOURFOLD CULTURE

By ELDER NEPHI JENSEN

FOUR men walked together in a park one radiant June morning, while the early sunlight was turning the dew-drops in the hearts of the roses to transparent pearls.

The first was a keen-eyed, fact-seeking scientist. The second was a profound philosopher. The third was a beauty-loving artist. And the fourth was a spiritually sensitive person.

As the four walked and chatted together, they came to a fine, perfectly-formed rose. They were all attracted to its radiant beauty, and paused momentarily near it. The scientist examined its form, structure, and mechanism critically and analytically; and learned some new specialized botanical facts.

The philosopher saw in the rose a fine symbolism of the enduring reality called the beautiful. He meditated about the relationship of the beautiful to the sum total of realities; and his understanding of the eternal real was enlarged.

The artist looked for hidden elements of beauty in the form, texture, and tint of the rose; and his sense of appreciation of the beautiful was intensified.

The spiritually-minded person did not examine the rose critically. He did not stop to meditate the total of enduring realities. Nor did he look for the elements of beauty which are only discernable by the artist's trained, appreciative eye. But when he came

into actual contact with the living spirit of the rose—its fragrance—his spirit was instantly enlivened and his mind elevated and ennobled. Or in other words, he actually met the rose heart to heart, and spirit to spirit, and partook of its life.

It is a simple, commonplace incident. And yet it gives us a concrete illustration of four distinct human reactions to the higher things of life. The specialized scientist seeks for facts and discovers them. The philosopher seeks for ideas and ideals, and finds them. The artist seeks for a finer appreciation of the beautiful, and intensifies his aesthetic delight. The spiritual-minded person seeks for actual inspirational contact

Defining Culture

FOURFOLD culture—the outlook on life as expressed in four fields of knowledge—is presented in a new and different manner in the accompanying article. It comes from the pen of a man eminently qualified to write on such a subject.

In Church, professional, state and journalistic endeavours Elder Nephi Jensen has achieved distinction. In his younger days he laboured as a missionary in the Southern States and also served as secretary of the Mission. Later he presided over the Canadian Mission for four years.

Now a Salt Lake City practicing attorney, Elder Jensen writes frequently for Church publications and has written numerous Church manuals. He is also the author of a book of humorous philosophy. For more than four years Elder Jensen was a judge of the Salt Lake City courts.

with the God of life; and finds life—life abundant.

All four of these methods of learning have a legitimate place in a complete culture. Investigation, meditation, appreciation, and inspiration are the instrumentalities of man's education in the best sense of the term. Only a unified use of all of these effective instrumentalities can give man his highest development.

We get an enlarged conception of these four agencies at work in the study of four men, who were contemporaries in the first half of the nineteenth century. These four men wrought with outstanding distinction in the four grand departments of the higher human endeavour—science, philosophy, art, and religion.

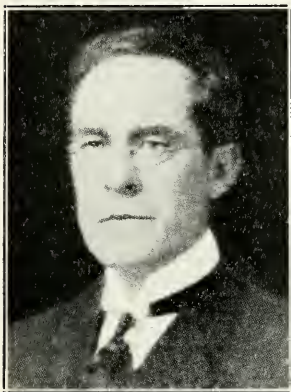
Charles Darwin, the first of this illustrious quartette, was pre-eminently a scientist. He was moved by the scientific spirit—the spirit that sends men to the roots of truth in eager

quest of hidden facts in specialized fields of research. He became intensely imbued with the desire to find the basic truth about the nature and origin of life. By his penetrating research, his ceaseless investigations, and marvellous industry, he assembled and correlated tens of thousands of facts about the nature, origin, and evolution of life. Out of this mass of assembled facts, he developed, and gave to the world at its most enlightened period a new and revolutionary theory of the origin of living things. Whether his theory of evolution is true or false, the fact still remains that it has moved the thought of the world more profoundly than any theory which has been launched in the world in fifteen hundred years.

He immeasurably stimulated and intensified the spirit of investigation and research, which has impelled tens

of thousands of men to think harder and investigate more persistently than they had ever thought and investigated before. His bold scientific pioneering brought a flood of light and truth to our modern world.

Herbert Spencer was a distinguished contemporary of Darwin. Spencer was essentially a philosopher. He sought to unify and systematize truth regarding the development of human life. In his monumental work on *The Principles of Ethics*, he gives us in one sentence a comprehensive theory of right and wrong, and good and evil. He says, "Human life is the highest thing we know; therefore, anything that tends to corrupt, degrade, or destroy human life is bad; conversely, anything that tends to preserve, purify, and ennoble human life is good." This is a fine concept, a noble bit of philosophy. It is an enduring crystallization of a great moral truth. It is typical of Spencer's contribution to our modern thought and ideals. Spencer greatly enlarged our understanding of



Nephi Jensen

"Spirituality is the highest degree of culture."

the fundamental theories of the good life and exalted our conceptions of the development, and ennoblement of human life.

Ralph Waldo Emerson, who was also a contemporary of Darwin, was essentially an artist in the field of letters. He wrought splendidly in the realm of thought and literary craftsmanship. He was noblest in the field of transcendent thinking and fine writing. By his inimitable artistry he bounteously enriched our modern aesthetic life; and ministered magnificently to our higher pleasure and delight.

Emerson, however, was deep enough in thought and pure enough in spirit to know that there is something in life even more vital than the finest art. He was something of a mystic. In his deeper moods he sought for intimate contact with the God back of the beautiful, the good, and the true. We hear him sing yearningly,

"Oh, when I am safe in my sylvan home,
I mock at the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools, and the learned clan:
For what are they in their high conceit,
When man in the bush with God may meet."

The fourth of this quartette of illustrious men was more than a scientist, greater than a philosopher, and nobler than an artist. He was a prophet. He sought for and found what Emerson sought for but did not find. This man is known to history by the very plain commonplace name, Joseph Smith. He was the noblest soul of our modern world.

This prophet of the new day was not satisfied to spend his life in specialized research in a little corner of the physical world. He was too sincere in his quest of truth to be content with mere philosophizing about the ultimate reality. He was too pure in spirit to find complete satisfaction in the creations of artistic craftsmanship. His ardent soul craved actual inspirational contact with the soul of the universe—the God of Heaven.

Joseph Smith was the modern pioneer worker in the great laboratory of the Spirit. He became an expert with the tools of the spiritual laboratory—the instrumentalities of prayer, worship, and devotion. Through the purification of his soul by these distinctive religious activities he actually found God, and conversed with the Most High, and verified Tennyson's lofty conclusion.

"Speak to Him for he hears, and spirit to spirit can speak,
"Closer is He than breathing and nearer than hands and feet."

Through his intimate fellowship with God, this prophet of the new day received the ineffable gift of the Holy Ghost, that gives to those who receive it the light of light, the life of life, and the joy of joys. When asked on one occasion what it was that distinguished his people from other religious people, he replied: "We have the gift of the Holy Ghost."

(Continued on Page 28)

SCOTLAND HEARS THE GOSPEL

By Elder A. Z. Richards, Jr.

When we hear the bagpipes blowing,
Or when a kiltie comes our way,
Our memories are turned to Scotland,
Where there's heather on each brae.

FROM that land so fair have come many faithful members of the Church and some of its outstanding leaders. Although there stand no massive churches to-day to mark its progress there, yet great, within the past ninety-seven years, is the amount of light and happiness which has been imparted to Scottish people by the restored Gospel. Interesting is the story of those first missionaries who carried the message to its shores, a duty reserved for two of its most valiant sons. Both were born in Scotland. Both emigrated to Canada, where they embraced the Truth, later to return with its message to their native land.



On the Forth-Clyde Canal

A canal-boat carried Scotland's first missionaries from Glasgow to Edinburgh.

Five years after locating near Toronto, Samuel Mulliner, who had learned the shoe-making trade in Scotland, first heard the Gospel being preached. With his wife, he was baptized September 10, 1837, and desiring to be with the body of the Church he set out with his family the following spring for Missouri, but stopped at a temporary settlement with the Saints in

Springfield, Illinois. It was in the late spring of 1839 that a call came to Elder Mulliner—a call asking him to prepare for an overseas mission. Such a sacrifice was great, but in less than two months he was on his way. Preaching as he travelled eastward, like others who had gone before, he arrived at New York and was in readiness to sail by the first week in November.

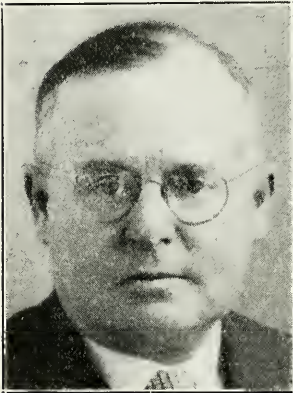
Very similar is the preliminary story of Alexander Wright, who arrived in Canada in 1835. He joined the Church the following year and moved to Kirtland, Ohio, at that time the headquarters of the Church. His mission call came early in 1839, and March of the same year found him travelling afoot with other companions toward New York. Upon arriving

(Continued on Page 26)

WHAT IS THE WAY OF LIFE?

By Dr. Thomas L. Martin

FOR many hundreds of years men have been asking for information about the best way to live in order to get the greatest joy out of life and at the same time feel that the Lord did approve that which was being done. In Old Testament times people would make such requests to their kingly leaders, but without avail. The prophets of these times would ask the people to be kind and merciful and walk humbly before God, but the suggestions would be so soon forgotten that one would wonder if any advice had been given. It was so easy to make selfishness and unkindness the daily order of business. When Jesus came he encouraged man to be humble, prayerful, long-suffering, generous, and sympathetic and soon the Kingdom of Heaven would be established. This was the way, said Jesus.



Dr. Thomas L. Martin

*Writes series of articles
for the Star.*

The early Christians carried on these teachings and brought joy to the hearts of thousands in those pagan cities. Soon, however, due to alliances with Roman authorities the old order of misery, greed, and selfishness showed itself in the Christian groups, and before men were aware of it, the Dark Ages were upon them, and the Evil One held sway over the hearts of many of the leaders of that day.

That inborn desire for self-expression, that privilege which man by his nature possesses, made itself known and he demanded to know how to blossom out into a wonderful Christian life. This constituted opposition and out of it was born the reformer. Apparently these reformers did not bring complete satisfaction, for soon there were many ways of Christian living presented to the people as evidenced in the several hundred religious creeds which now exist.

The Pilgrim Fathers could not gain satisfaction, and soon they were on their way to the New World. When they arrived and established themselves on the eastern coast of North America, they demanded an answer. Out of the restlessness came Jonathan Edwards, Phineas Hopkins, Mary Baker, William Ellery Channing, Robert G. Ingersoll, all of whom have been designated by some writers as the "Great American Apostles." They gave some very excellent instructions on how to live a life such that would meet the requirements of an ideal Christian. But a close analysis of their preachings still showed that much was lacking. Joseph Smith came upon the scene about this time. He found in many of the answers that people

had adjusted themselves to a type of religious thought which made them believe that "God was holding them over a burning pit, as one would hold a spider or a loathsome insect over a flame." They had been told that the "happiness of the Saints in Heaven would be increased when they looked from Heaven to Hell and saw their unsaved relatives writhing in torment." It was the idea among some of the people that they should be "dammed for the Glory of God," that "there was nothing good or generous in human nature," that "infants were born in sin"

and would be forever doomed unless certain ritualistic formulae were said over them.

This did not set well with Joseph Smith. Beliefs such as this would not make a man God-like. He reacted against such doctrine. He decided to go to the Lord and find out for himself. You have already read a number of times in James, Chapter 1, Verse 5: "If any of you lack wisdom let him ask of God that giveth to all men liberally and upbraideth not, and it shall be given him."

He asked of God and he was told that the way of life which will bring the greatest happiness to mankind was not in existence at that time, but that the way would be shown him. The Lord told the Prophet Joseph that he would do a marvellous work and a wonder amongst the people. This marvellous work consists of instructions largely on how to live such that man can express himself, that the individual self can evolve and may in some future state become like God, himself. That is what man wants to know, and when he does know and all the principles involved

are utilized by all men there will be no chaos in political and social circles as are found now; there will not be the threat of war hanging over the peoples' heads day after day, keeping them in a state of uneasiness such that they cannot exercise their God-given powers to make a decent world in which to live. What are some of those instructions?

Some of the ideas presented to the Prophet Joseph by heavenly visitors and later by inspiration will be presented in the next several articles.

First In A Series

THE accompanying article is the first in a series of four in which Dr. Martin will briefly explain the Latter-day Saint "Way of Life."

In 1902 Thomas L. Martin was a young Yorkshire coal miner. To-day he is a member of the faculty at Brigham Young University and visited Britain last summer as a delegate to the congress of the International Society of Bacteriologists, held in the Great Hall of London University.

After he and his family had joined the Church, Dr. Martin, then 16 years of age, emigrated to Utah and there earned sufficient money in three years tending cows and peddling milk to bring his entire family, then numbering nine, to Utah.

Dr. Martin made a previous visit to his homeland in 1930 when he was a delegate to the International Congress of Plant Scientists at Cambridge University. Later in the same year he attended the International Congress of Soil Scientists held in Lenin-grad and Moscow, Russia.

THURSDAY, JANUARY 14, 1937

EDITORIAL

THE STORY OF THE STAR

With the beginning of the New Year the *Millennial Star* appears in a new coat and with new colour. In the long ago the *Star* was created and published under the leadership and direction of that master writer and literary scholar, that great student and logical thinker, Parley P. Pratt. The first issue appeared in May, 1840. It was edited and published by Parley P. Pratt at 47 Oxford Street, in Manchester.

Doing missionary work in those early days was vastly different, it was much more trying than is missionary work to-day. Those days were days of real poverty. But the elders of that time appear to have had a faith that was without limit.

Concerning the beginning of his missionary work in England, Elder Pratt, in the *Millennial Star* for July, 1840, writes: "From

Long Journey to carry Gospel Message Nauvoo, Illinois, I started on a mission, on the 29th of August, 1839, accompanied by my wife, three children, and Elders Orson Pratt and Hyrum Clark. We journeyed in our own

private carriage drawn by two horses. Our route lay through the wild and but partially inhabited countries of Illinois, Indiana, and Michigan, for about 580 miles to Detroit, the capitol of the State of Michigan, situated at the head of Lake Erie.

"The first day we rode 17 miles through a beautiful plain to Carthage, a flourishing village; stopped for the night with a member of our society, who received us kindly; and at evening preached in a large court house to an attentive audience.

"At Detroit we sold our horses and carriage, and at length took steamer down Lake Erie to Buffalo, distance 300 miles.

"After landing safe in Buffalo we took the Erie Canal and railroad to Albany, distance 350 miles; thence to New York, by steam down the Hudson River, distance 150 miles. We arrived in safety after a journey of about 1,400 miles.

"Near 40 persons," he adds, "were baptized and added to the Church" while they remained in the City of New York.

On the 9th of March, 1839, they set sail on board the ship *Patrick Henry* for Liverpool. He writes: "We had

Rough Passage of 28 days a rough passage of 28 days, and on the 6th of April we landed in Liverpool."

One month after the arrival of this able and efficient missionary he brought forth the first issue of the *Millennial Star*.

He said in his prospectus, which we are glad to say again in these pages, "it has pleased the Almighty to send forth an

To bring sheep into one fold *Holy Angel* to restore the fulness of the Gospel with all its attendant blessings, to bring together His wandering sheep into one fold, and to send His servants in these last days, with a special message

to all the nations of the earth, in order to prepare all who will

hearken for the second advent of the Messiah.

"By this means the Church of Jesus Christ of Latter-day Saints has spread throughout many parts of America and Europe; and has caused many tens of thousands to rejoice above measure, while they are enabled to walk in the light of truth.

"And feeling very desirous that others should be made partakers of the same blessings, by being made acquainted with the same truths, they have thought proper to order the publication of a periodical devoted entirely to the great work of the spread of truth.

"The *Millennial Star* will stand aloof from the common political and commercial news of the day. Its columns will be devoted to the spread of the fulness of the Gospel—the restoration of the ancient principles of Christianity. We shall teach men to fear God, honour and respect the laws, and all who are in authority. We shall earnestly plead for men to be temperate in all things; and especially to beware of drunkenness and all its attendant evils and abominations.

"In our style, we shall endeavour to be plain and simple, as our principles are designed for the benefit of all classes of society. In short, we hope, by the aid and assistance of the Spirit of God, to comfort the mourner—to bind up the broken-hearted—to preach the Gospel to the poor—to bring glad tidings to the meek; and 'that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine.'"

In these days also the *Millennial Star* is struggling on with unceasing zeal to bring about those same desired conditions. In this great work we are confident that in its new cover and in its new colour the *Star* will continue on and achieve ever-increasing success.

The office of the *Star* was maintained in Manchester for one year and eleven months, or from May, 1840, to April, 1842, when it was removed to Liverpool. In that city the office was located at different times on the following named streets: 36 Chapel, Stanley Buildings, Bath Street, 135 Duke, 6 Goree Piazzas, 39 Torbock, 15 Wilton, 36 Islington, 42 Islington, 10 Holly Road, and 295 Edge Lane.

In connection with the removal of the headquarters of the European Mission to London the office of the *Star* was brought to London also. The first issue from this office, Present Office in London 5 Gordon Square, London, W.C.1, is dated March 9, 1933. The magazine was printed in Liverpool, however, over a period of ninety-five years until the issue of January 7, 1937.

For the last 37 of those 95 years the *Star* was printed under the direction of Mr. James Foggo, who began working in the European Mission printing office in 1900. The new coloured cover made it necessary to begin printing the *Star* in London. Mr. Foggo's services have been invaluable in maintaining its excellence during this long period and to him the *Star* will always owe a debt of gratitude.—RICHARD R. LYMAN.

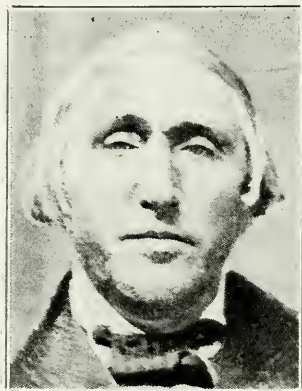
SCOTLAND HEARS THE GOSPEL

(Concluded from Page 21)

there he met Elder Mulliner, and they laboured together until both had obtained sufficient money to pay for passage to England. Then, after tossing on the high seas for nearly a month, they arrived in Liverpool December 3, 1839. To-day a modern liner makes the same trip in five days.

Anxious to begin their proselyting work in Britain, they proceeded to Preston, Lancashire, where others were then labouring. After eleven days of visiting with Elders Joseph Fielding, Willard Richards and members of the branch in Preston—exchanging news and experiences and receiving instructions—they again set out, this time for the north. Upon arriving in Glasgow on December 20, 1839, they became the first Latter-day Saint missionaries to come to Scotland.

In following these two native Scots on a round trip from their native land, half a world away, and back again, what changes had entered their lives! Each had left in the hope of material comforts and financial prosperity. Both had returned without thought of worldly aggrandizement. Now they were the possessors of that which they would not exchange for the gold and the glory of men—a testimony of Jesus Christ accompanied by the fullness of life which comes with it. This Gospel had brought them together.



Samuel Mulliner
*He baptized Scotland's
first converts*

Continuing their journey by a horse-drawn boat on the winding canal to Edinburgh, Elder Mulliner experienced a happy arrival. Such an occasion comes only when a son returns to his home after a long absence. It was here that his parents lived.

Limiting his stay in Edinburgh to three or four days, Elder Wright tried to arrange for passage to Aberdeen. Inquiry revealed that no boats were running that way during the winter months. Although he had practically no money, his determination was not quenched. Typical of a true Scotchman who had been endowed with the spirit of Mormonism, he set out on foot in the dead of winter, crossed the Firth of Forth, and headed for his destination. He intended to visit his parents and friends in Banff, more than 100 miles away. His experiences were those of exposure, of irregularity and poorness of food, of sleeping some nights in the open with little or no covering, and finally of an illness whose symptoms he did not know. In Aberdeen a chemist diagnosed his ailment as smallpox—before the days of rigid quarantine—and on the strength of this information he rested, but not for long. Within two or three days, still afoot, he continued his way. He was apparently well again, with no ill effects.

Despite the misfortunes and discomforts incident to his journey, Elder Wright proclaimed the Gospel on many occasions, wherever there were any who would listen. Several times he had the opportunity to bear testimony of its divinity to old friends whom he chanced to meet in travel. Always he discussed religion wherever there were those who were interested. Thus he became the first to proclaim the message of restoration in northern Scotland.

Meanwhile, in Edinburgh, Elder Mulliner remained until early January, 1840, and had explained his mission to many. He then began systematic missionary work, making Bishopton, near Paisley, the starting point. Through Brother James Lea, who joined the Church in England and who was employed in Bishopton, Elder Mulliner was introduced to the family of Alexander Hay. On January 14, four days after he held the first public meeting of the Church in Scotland, Alexander Hay and his wife, Jessie Hay, were baptized in the River Clyde. Soon after they were confirmed members of the Church, their children were blessed and the Sacrament was administered in their home. That the Lord approved the action of that evening and the labours of that humble missionary was made known by spiritual manifestation and blessings.

However, truth was not long permitted to proceed on its way unopposed. As interest in the Gospel message grew, so did resistance to its messengers. Clergymen in the vicinity began publicly and vehemently to denounce the doctrines of the Master.

In spite of the persecution which the early converts underwent, the Gospel has reaped a bounteous harvest in that land. Falsehoods have grossly misrepresented the Latter-day Saints. They have caused the general conception of these people to be directly contrary to the actual facts. From Scotland people who have joined the Church, like converts in every other part of the world, come from a class which are clean, humble, sincere, unprejudiced, peace-loving, intelligent, truth-seeking, who have the courage to stand by their convictions, and often who have endured much for their faith.

After Elder Alexander Wright had accomplished his purposes in the north, the two missionaries planned to labour together in Edinburgh. He plodded and preached his way from Banff, while Elder Mulliner journeyed from Glasgow to the capitol. According to appointment, the two met on January 31 and unitedly they worked for the advancement of the Lord's work.

Cottage meetings proved very successful here. At one meeting in early February, two young men, namely, Gillespie and McKenzie, received an irresistible conviction of the truth. As if impelled to action, they stood upon their feet and bore testimony of their belief in the message of the restoration. That same evening, both were baptized in the open water near Leith harbour. Out of the congregation assembled that evening, faulty human judgment might have considered these two men the least likely so to humble themselves. None can tell who will be touched by the Gospel, nor how; but blessed is he who is so favoured and who yields himself with full purpose of heart to the message of truth. Thereby lives are trans-

formed and made joyous and meaning-full.

By the beginning of May, 1840, when Apostle Orson Pratt arrived on the scene, as had been planned at the general conference in Preston on April 14, 1840, Elders Samuel Mulliner and Alexander Wright had laid the groundwork in Scotland, upon which the Lord's labourers who followed have built. Eighty persons had been baptized, and many times that number were friendly and were seeking further knowledge. In this way was the work opened in Scotland by two men who rendered mighty service to God and to their fellow men.

To-day there are five active branches of the Church in the Scottish District of the British Mission: Glasgow, Edinburgh, Airdrie, Aberdeen and Dundee. Members of these branches, with the many thousands throughout the stakes of Zion who proudly claim Scotch descent and other hundreds who have passed beyond with a knowledge of the restoration, are a testimony that no scarcity of the blood of Israel exists among the Scots.

FOURFOLD CULTURE

(Concluded from Page 20)

It is most significant that this prophet of our day essayed to bring to the modern world as his distinctive contribution to our age, the very gift and grace that the perfect Master of the spiritual life bestowed upon his true followers as His best legacy to them. The great Master spiritualizer of human life gave His followers something more significant than bare facts about the physical nature of life, something more vital than theories of the development of life, something deeper than appreciation of the beautiful aspects of human life. He gave them the life of life—the divine life of the Spirit. Regarding his greatest benefaction to the world, we hear him saying, "I will pray the Father and He shall send you another comforter—even the Spirit of Truth."

This baptism of the Holy Ghost, or infusion into the soul of the spirit of truth, is the special cultural grace that the Master gave to His followers for their guidance, purification, and ennoblement. It was through the indwelling and inspiration of this spirit of truth, goodness, and beauty, that they were made alive to the reality of the majestic God of Heaven, which is life eternal.

The liveliness of soul that comes to those who have been awakened to the vital fact of God, by the inspiration of the Holy Spirit, is spirituality. The gentle, gracious, enduring ministry of this quickening spirit purifies the heart, chastens the affections, exalts the aspirations, ennobles the mind and glorifies all the activities of life.

If we of this modern world would enjoy the finest fruits of the purest culture, we must utilize not only the agencies of scientific investigation, philosophical meditation, and artistic appreciation, but also the ennobling gift of divine inspiration.

BRISTOL DISTRICT CONFERENCE

SESSIONS of Bristol District conference were conducted in Hannah Moore Hall, Bristol, on Sunday, January 10, with District President Herbert S. Millard conducting.

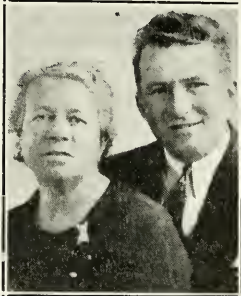
Evening session speakers at the conference were Sister Ramona W. Cannon, President Millard, Supervising Elder Douglas L. Anderson, and Elders John W. Boud, Arlond T. Christensen, William R. Firmage and J. Glenn Burdett. Musical numbers were furnished by the Singing Mothers and Daughters of the District and Elders Douglas L. Anderson and Ferrell K. Walker, who sang a vocal duet.

Afternoon session speakers included Sister Gladys Millard, district president of the Relief Society, Elder Ferrell K. Walker, Sister Cannon, Sister Dorothy Burrows and Brother Henry Neal, first counsellor in the district presidency. The Singing Mothers and Daughters also rendered a selection.

Speakers at the morning meeting of the conference were Bobbie Millard, Sisters Emma A. Harcomb and Emily Elsie Bowen, Brother Dennis H. Collins, and Elder Christensen.

MOTHER AND SON IN THE MISSION FIELD

WHEN a young man leaves his home in western America to come on a foreign mission, it is seldom that he expects to see his mother again for two or three years, or, that is, until he returns home. An exception is Elder Francis W. Cox, who at present is labouring in Hull District and is president of Grimsby Branch. Welcomed at the British Mission office, recently, was Sister Ema Dyer Cox, who arrived in England on October 27 and has been visiting her son in Grimsby. Together they have been doing missionary work more than 5,000 miles from their home in Salt Lake City, Utah.



Sister and Elder Cox
*They have been doing
missionary work
together*

Sister Cox was born in England and lived at Kidderminster, where she accepted the Gospel before emigrating in 1906. Today she has been able to return to Kidderminster and visit relatives whom she has not seen for many years. Very active in church work at home, her desire, while here in the mission field, has been to do anything which she may be called upon to do. She will return home with Elder Cox in the near future when he is released from his missionary labours in the British Mission.

LIVERPOOL DISTRICT CONFERENCE

A new district presidency was sustained at Liverpool District conference, held in Burnley Branch Chapel, Sunday, January 10. District President Fred Bradbury and his counsellors, Brothers David Willis and Robert Pickles, were released with a vote of thanks and Brother John Moore was sustained as the new district president with Brothers Robert Pickles and Willie Duckworth as his counsellors.

Members of the new district presidency, together with Brother Bradbury, all spoke at the evening session of the conference, conducted by Brother Pickles. Other speakers were President Joseph J. Cannon, Sister Amy Brown Lyman and Elder Keith M. McMurrin. The Millennial Chorus, under the direction of Elder Bertram T. Willis, furnished musical numbers for the conference sessions. A vocal duet was also sung by Elders A. Burt Keddington and Clyde L. Barraclough, members of the chorus.

Afternoon session speakers, conducted by President Bradbury, who also spoke, included Sisters Lillian Moore, Louise Taylor, Marie Fife, Emma R. Owens, May Slater, Mary Hartley, Lavinia Webster, President Cannon, Sister Lyman, Supervising Elder Dale L. Barton, and Elders E. Clark King and John M. Brown.

Morning speakers were Sisters Annie Johnson and Emily Astin and Brothers Hodson Holgate, Walter Thompson, Clifford Hartley and Herbert Taylor.

THE END OF THE CONTEST

JANUARY 15 will mark the close of the Mission Building Fund Contest for the year 1936. On the following day the winning branches will be determined by the Mission Secretary's Office, whereupon prizes totalling £17-10-0 will be presented by Dr. Ray M. Russell to the successful contestants. Winners will be announced in next week's issue of the *Star*.

NEWS OF THE CHURCH IN THE WORLD

OXFORD UNIVERSITY will have another Mormon boy studying in one of its colleges next year in the personage of George Piranian, who was awarded a Rhodes Scholarship for study at the University. He was one of four young men, selected from six western states on December 21, to receive the scholarships.

George is the son of President and Sister B. Piranian, of the Palestine-Syrian Mission with headquarters at Bierut, Lebanon. He is a graduate of the Utah State Agricultural College and at present is doing graduate there.

Under the will of Cecil Rhodes scholarships, tenable at any college

at Oxford having an annual value of £400, are awarded annually in each state or province of Canada, Australia and South Africa, in New Zealand, Newfoundland, Jamaica, Bermuda and Malta. Four scholarships are also awarded annually in each of eight regions, composed of six states each, in the United States.

At present, two Latter-day Saint youths are studying in England under Rhodes Scholarships. They are Elder Chauncey D. Harris, studying at London University and Fred Somers, who received his scholarship in 1935 and began his studies at Oxford last autumn.

HULL AND LEEDS DISTRICT CONFERENCE NOTICES

PRESIDENT Joseph J. Cannon and Sister Ramona W. Cannon will be principal speakers at sessions of Hull District conference to be held in Hull Branch Chapel, Wellington Lane, Hull, Sunday, January 17, at 11 a.m., 2.30 and 6.30 p.m.

Sister Amy Brown Lyman, first counsellor in the general presidency of the Women's Relief Society and consulting advisor for women's auxiliaries in the European Mission, will be principal speaker at Leeds District conference to be held Sunday, January 17, in Westgate Hall, Westgate, Bradford. The sessions will be held at 11 a.m. and 2.30 and 6.30 p.m.

OF CURRENT INTEREST

LORD BADEN-POWELL, the Chief Scout, left last week on another of his lengthy trips which have been almost yearly occurrences during his active lifetime. This time he is headed for India, where he will attend the All-India Scout jamboree at Delhi in February. Now in his eightieth year, the venerable Chief Scout has covered almost as much milage every year as an average



Baden-Powell
Off to India

person covers in a life time. Since 1891 Baden-Powell's diary records six visits to the U.S.A., five to Africa, three to Canada, two to India, and others to Brazil, Argentine, Egypt, Chile, St. Petersburg, Sweden, West Indies, Japan, Australia and New Zealand. He is accompanied by Lady Powell on his trip to India.

QUEEN MARIE of Jugo-Slavia celebrated her 37th birthday in London, Saturday, January 9. She arrived Tuesday night with her second son, the eight year old Prince Tomislav, who is to attend school at Cobham, Surrey. Queen Marie is a daughter of the Dowager Queen Marie of Rumania, and a granddaughter of the Duke of Edinburgh, who was Queen Victoria's second son. She received her education in England and always speaks English in her home.

THOMAS A. EDISON, the world's greatest inventor, whose genius brought forth hundreds of inventions including the electric light and the phonograph, will have a massive monument erected to his memory, according to an announcement made recently by the Thomas Alva Edison Foundation. The new structure will be more than 100 feet high topped with a massive electric beacon in the shape of an electric bulb. The beacon will contain a "perpetual" light to be enclosed with prismatic glass. Standing on the site of the quarters in which Mr. Edison invented the first incandescent lamp in 1879, the tower will memorialize his discoveries in the Menlo Park laboratory.

TEMPERANCE education has stepped out of the school textbook in America and into a sound movie presented with approved Hollywood technique. A four-reel talking film is the latest medium of education in the nature of alcohol, showing that it is good for commercial purposes, but wholly bad for human consumption. The picture was given a preview recently at Thorne Hall of Northwestern University.

A MOTOR-CAR that looks like a great tear-drop has recently been patented by Henry Ford. Car designers believe that this latest design, which provides for a V8 engine placed almost directly over the rear wheels, may foreshadow a vast change in the appearance and mechanism of cars. Said an official: "Mr. Ford always patents inventions upon which he is experimenting."

FROM THE MISSION FIELD

Appointments—

Elder William R. Firmage was appointed supervising elder of Bristol District January 12.

Transfers—

Elder Douglas L. Anderson was transferred from Bristol District, where he has been supervising elder, to Sheffield District, on Tuesday, January 12.

Sister May Gardner was transferred from missionary circuit in Norwich District to the British Mission Office January 2.

Doings in the Districts—

BIRMINGHAM—At baptismal services held Saturday, January 2, in Handsworth Branch Chapel, James B. Neil was baptized by Supervising Elder Karl F. Foster and confirmed by Brother W. T. Nightingale, president of Nuneaton Branch.

MANCHESTER—At baptismal services held Sunday, December 20, in Manchester Branch Chapel, the following were baptized and confirmed members of Rochdale Branch: Bessie Heaton, Lillian Clews and Kathleen Margaret Woodhead, all baptized and confirmed by Elder Phillip J. Badger; and Herbert Woodhead, baptized by Elder Badger and confirmed by Supervising Elder Vernon A. Cooley.

NEWCASTLE—Gateshead Branch held a Christmas social Wednesday, December 30, at which the Sunday School prizes were distributed by Branch President Thomas W. Turnbull. Sisters Laura Dimler and Elvera Campbell, lady missionaries, were in attendance at the social.

SHEFFIELD—New M.I.A. officers of Rawmarsh Branch, sustained January 3, are: Brother John Snow Y.M.M.I.A. president, and Brothers Peter Hamstead and John Ianson-Holton, Jr., counsellors; Sister Elsie May Quinney, Y.W.M.I.A. president. Sisters Mary Ianson-Holton and Olive Snow, counsellors and Elsie Quinney, secretary-treasurer.

Adult members of Sheffield

Branch were guests at a social given by the Gleaner Girls under the direction of Sister Winnie Bailey, Gleaner president, and her assistant, Sister Dorothy M. Bailey.

A New Year's Eve dance was held Thursday, December 31, under the sponsorship of the Branch Building committee. Sister Martha Smith, president of the committee, was in charge of the event.

The Sunday School of Sheffield Branch held another "tea and concert" in the Branch chapel Saturday, January 2, under the direction of Superintendent George A. Stubbs and his assistants, Sister Elizabeth Mattinson and Brother Albert E. Mayberry.

LONDON—The Branch presidency of Gravesend Branch was re-organized Sunday, January 3, with the following as new officers: Elder Stanley H. Heal, president; Brothers Ambrose R. Winch and Frank A. Winch, counsellors and Sister Adelaide Winch, clerk. The Relief Society was organized with Sister Augusta Edwards as president and Sisters Adelaide Winch and Lily Colven as counsellors.

Southwest London Branch Building Fund committee sponsored a New Year's party and dance at "Ravenslea" Saturday, January 2. Proceeds were added to the Branch building fund.

Luton Branch held a combined Primary and Sunday School social on Wednesday, December 30, in the Branch hall. Community singing was led by Brother William A. Smith, Sunday School superintendent, who acted as master of ceremonies. The following children took part on the programme: Freda Meakins, Allan Bonner, Joyce Bonner, John Smith, Derrick Meakins, Gordon Smith, Brian Meakins, Beryl Walker, Kathleen Cook and Betty Gower. Refreshments were served during the evening and the event was brought to a close by Father Christmas (Brother William H. Gadd) who presented the children with presents.

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